town and country church

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WINDBREAKS

by J. Martin Bailey

Where once the winds came
whirling,
blowing,
swirling,
carrying away America's soil—
Here are planted rows of trees:
windbreaks.

Where once the rains came
pouring,
flowing,
flooding,
washing away the land—
Here are planted clover and rye:
cover crops.

Thus is fought
erosion of the soil.

Where once tenants farmed,
losing,
leaving,
lacking
all hope of the abundant life—
Here the church has planted
homesteads.

Where rural isolation left
ignorance,
sickness,
poverty
of faith, gnawing at the souls of men—
Here the church has planted
outposts.

Where once competing churches
argued,
bickered,
fought,
carving away the power of the gospel—
Here the church has planted *co-operative parishes.*

Thus with her own *windbreaks*
the church is fighting
erosion of the soul.

MARCH-APRIL, 1961
NO. 157

town and country church

Purposes: To encourage cooperation among rural churches • to improve local church administration in organization, finance, education, community relations, and lay leadership training • to help develop a Christian philosophy of rural life embracing ethical issues in agriculture, social reconstruction, and government

HENRY A. MCCANNA
Editor-in-Chief

WILLIAM A. CARHART
Managing Editor

BARBARA M. UNIKER
Asst. Managing Editor

GUY R. BELL
Copy Editor

Advisory Committee
BENSON Y. LANDIS MARK RICH E. W. MUELLER

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Cover

The poem "Windbreaks" is reprinted with the kind permission of Mr. Bailey and Friendship Press, 475 Riverside Drive, New York 27, New York. Photo by James H. Naser, Black Star.

in this issue . . .

• A careful reading of the poem, "Windbreaks," by J. Martin Bailey appearing on our cover will remind one of Liberty Hyde Bailey's immortal, "The Country Church." Certainly there is a relationship between the value of well-planned conservation practices for natural forces and that which must also prevail among spiritual forces. The need for cooperation which the poem articulates is greater than ever, and forms the theme of this issue.

The Rev. Harold R. Megill, Evangelical and United Brethren clergyman of Vassar, Kansas, raises a serious question about cooperation today—is it being forced or is it voluntary? The vast concentrations of power in industry, merchandizing, farming, schools, and even churches are forcing us to cooperate in ways that are not always fully beneficial. However, Mr. Megill indicates that it is possible and much more enjoyable to cooperate voluntarily in producing positive gains. He especially cites the steps by which the churches are climbing upward in voluntary cooperation.

In "The Larger Parish Goes Urban," the Rev. Milan Brenkus shows how a tried and true rural technique can work in the inner city of San Francisco, California.

The books reviewed for this issue are a group of perhaps the most practical in the area of church and community cooperation which have come forth in a long time. The fact that several of them are paperback makes it possible to purchase and profit from them all.

At long last you are treated to a more pleasant experience (pictures wise at least) in getting acquainted with Miss R. Cornelia Russell, secretary of town and country and Indian work. Miss Russell is chairman of the Committee on Management of the Department of Town and Country Church and is the author of the 1961 Rural Life Sunday order of worship. ■

Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

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INTERCHURCH RELATIONS IN TOWN AND COUNTRY COMMUNITIES

IN VIEW of the rapidly changing rural scene, churches must make necessary adjustments, so as to have a realistic ratio between the number of churches and the number of people in the community, a ratio that makes possible an adequate program.

This is particularly acute in areas where villages and neighborhoods are losing population and therefore can no longer adequately support the existing churches. The resulting harmful church competition weakens the spiritual and moral foundations of family and community life, which members and congregations have a responsibility to build.

The following principles can assist rural churches and church leaders to face forthrightly their situation and make such adjustments as will give them a church setup that adequately serves the community.

I. IDEAL RATIO

A. Ideal ratio is one unified evangelical church program for each community of 500 to 1,000 population, reasonably accessible to a central church building. The program should be administered as a unit, but it should not preclude the continued existence of several congregations who meet separately and regularly for some phases of the program; for example, worship, fellowship, study groups, etc.

The minimum standard of service and equipment for such a church should be:

1. Resident pastor devoting full time to the work of the ministry;
2. Public worship and religious training every Sunday;
3. Adequate program of Christian education;
4. Programs for all age groups;
5. Program of pastoral visitation and counselling;
6. Adequate program of community service;
7. Edifice reasonably adequate to meet the needs of the community for worship, religious training and service.

B. The ideal ratio of improved services may be achieved by local people in the following ways:

1. Through enlisting the assistance of the comity committee of a state council of churches in establishing a denominational community church;
2. Through unconditional withdrawal of all the churches in favor of one church. This may be achieved by the assistance of denominational executives;
3. Through the formation of a federated church;
4. Through the development of an interdenominational larger parish with a unified ministry.

II. HARMFUL COMPETITION

A. Harmful competition shall be said to exist in a field when:

1. There is more than one church for each 500 people;
2. A church fails to plan jointly with the other churches for the complete religious life of the community;
3. Any one of the churches shall fail to provide the following minimum service, either in its own program or through joint planning:

   A minister accessible for pastoral care,
   Weekly worship and Christian education,
   An annual vacation church school,
   A women's organization,
   A men's organization,
   A youth program.

B. The following situations shall be considered justifiable exceptions to the foregoing principles:

1. Sectarian views are being set forth by one or more churches which are not in keeping with evangelical fellowship or Christian faith;
2. Administration of an extended missionary enterprise makes it advisable for a church of that denomination to exist in the center of population to unify outlying, struggling congregations;
3. A cultural group exists in the community whose needs cannot be met by the other churches.

III. COOPERATIVE PLANNING

A. Joint cooperative planning shall be said to exist when:

1. Each church names representatives to a central committee which initiates plans in which all churches participate, both in program arrangements and personnel, such as a community-wide religious census, special evangelistic meetings, community vacation church school, weekday religious education, unified church canvass;
2. The professional leaders of the churches are selected in joint consultation so as to provide the widest range of capabilities and skills, with the understanding that each leader is responsible to the entire community in the area of his or her special capabilities and skills.

B. Cooperative planning may find expression in an organization such as a larger parish, a pastoral unity, group ministry, or council of churches.

IV. WHERE MISSION AID IS INVOLVED

Master List Agreement

A. Each administrative agency of a denomination granting aid of any kind (e.g. financial assistance for building, program, or salary support, or grouping of churches under one minister when these churches are not located in one geographical community) to local churches will upon request of a council of churches join with the nearest comparable administrative unit of other denominations constituent to the council making the request in the preparation of a complete listing of all aid-receiving churches and indicating the amount and kind of aid.

B. The council of churches having requested the listings will make a comprehensive tabulation and will furnish with this tabulation the pertinent information on population by minor civil division as made available in the United States Census.

C. The council of churches will, upon completing the tabulation of the information provided, call a meeting of all administrators related to the council to consider:

1. The subsidizing of churches adjudged to be competitive on the basis of the nationally approved comity principles, or on the basis of state approved comity principles if they deal with such situations;
2. Areas where locally paid leadership is in competition due to over-churching;
3. Areas where there is inadequate leadership, in either quantity or quality.

D. The object of discussion shall be to reach satisfactory agreements on:

1. The elimination of the competitive use of funds granted to churches or pastors so that all mission funds may be expended where there is the greatest opportunity for efficient and effective expansion of the church, and
2. To provide each paid leader with a field of responsibility comparable to his native ability, training and experience, and
3. To provide every community, within the area being considered, the most efficient aid and the most capable leadership available at that time.

E. When the administrators, called together by a council of churches, have reached decisions which seem at that time to be the best adjustment possible, they will agree upon a time when the church involved will be called into joint consultation under the combined leadership of these administrators in an effort to gain their full and hearty support of the desired adjustment or the acceptance of an adjustment which does gain their full support.

F. When an administrator and the unit he represents enter into this agreement and the process herein set forth, it is not to be assumed that he hereby has the authority to execute all joint decisions of adjustment or that having the authority it is always wise to exercise it; the loyalty, support, and good will of each church to its denomination and to the ecumenical movement shall always be taken into consideration.

V. METHOD OF IMPLEMENTATION

A. The National Council of Churches is requested to approve these principles and refer them to its constituent denominations as helpful.

B. When a denominational board has approved these principles it is requested to notify its state conference or synodical executive of such action, urging that each ecclesiastical unit in an official session study them.

C. The Division of Home Missions of the National Council of Churches, upon being notified of denominational approval, should notify the state councils of such action, urging them to discuss these principles in official session.

D. Both the state conference or synodical organization and the state council of churches should carry on a program of education to inform the local churches concerning the adoption of this set of principles.

E. Upon adoption by the Division of Home Missions, the Department of Town and Country Church shall be encouraged to:

1. Approach all seminaries of the denominations having concurred in these principles in an effort to have an understanding of these principles as a part of the education of all ministers;
2. Approach all program committees planning in-service training curriculum, asking them to make a place on the program for a presentation of these principles;
3. Approach the program committee of the Association of Council Secretaries, seeking a place on this program at the earliest possible date;
4. Approach state councils of churches, pastors' conferences and county council assemblies for a consideration of these principles.

This 1956 statement is republished especially for the many newer subscribers of TOWN AND COUNTRY CHURCH. No one problem is more serious than that to which this statement is addressed. Because of the urgency of meeting this need, and in anticipation of a great interest in such a statement, the Town and Country Department had a large quantity reprinted to aid the churches in a wide distribution of the statement reprints, which are available at a minimum cost of $2.00 per hundred.

(Approved by the Committee on Management of the Department of Town and Country Church at the National Convocation on the Church in Town and Country —October 16-18, 1956—and by the Executive Board of the Division of Home Missions, National Council of Churches—December 9, 1956) ■ ■

COERCION

or

COOPERATION

by

Harold R. Megill

A. THE NEGATIVE ASPECTS OF FORCED COOPERATION

If we were to suspend a 100,000 pound sphere, of any kind of material, and then suspend another sphere, of any kind of material of one pound weight, near our large sphere, we would discover that the large sphere would pull the small sphere toward itself sufficiently to make a measurable difference in the plumb line of the small sphere. This is the pull of the mass, the pull of gravitation by the large mass upon the small mass. Look at the map of the territory around any city in America. Study the habits, especially the going habits, of the people who live within the sphere of influence of the city. See how the city dominates their travel, their listening and learning habits through modern communication. Note how the city conditions the buying habits of the people.

Domination by the City

Step into any home in the Expanola section of the Rio Grande Valley and note within the first house how much direct influence you discover from Los Alamos, Santa Fe or Albuquerque, perhaps from all three. Step into any home within two hundred miles of Denver and see how soon Denver pushes its way into the thinking and acting of the inhabitants. Step into any home in the Vassar community, where I live, and discover how soon Topeka, and Kansas City, push their way into the thinking and the acting of the family. Read Carl Frederick Kraenzel's book, *The Great Plains in Transition,* and see how he hopes to offset the pull of Minneapolis, Kansas City, Dallas, and Denver, on the very territory where we are working these four days.* Delve into these experiments and you will discover something of what mass dwelling, mass production, mass distribution, do to our living, our thinking, our feeling.

The Compulsion of Bigness

Go to any city commercial meeting and before you have sat an hour you will be told in a dozen different ways that a city of 200,000 is twice as good as a city of 100,000. Then go to a city of fifty thousand and sit with a similar group and you will learn that a city of fifty thousand is twice as good as a city of twenty-five thousand people. Then go to a city of ten thousand and you will discover that a city of ten thousand is twice as desirable as a city of five thousand. Go on down to the smallest village and you discover this same phenomenon taking place. Just to be bigger is to be better! We just must get bigger!

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* These addresses were made in a series of Town and Country Workshops in Colorado and New Mexico, February 15-20, 1960, under the auspices of the Rocky Mountain Conference, Town and Country Commission, Evangelical United Brethren Church. Mr. Megill is an EUB pastor in Vassar, Kansas.

G & M Heilman from A. Devaney, N. Y.

Concentrations of Power in Industry

Let us follow this trend further. On the south side of highway No. 6 and the east side of highway No. 81, where the two roads intersect, is the village of Fairmont, Nebraska. Here, I have understood, the Fairmont Food Company originated. Now the company headquarters are in Omaha, and the people of Fairmont buy their milk and other Fairmont foods from a truck. On the north side of highway No. 96, about twenty miles west of Great Bend, is the village of Timken, Kansas. In the early pioneer days a Mr. Timken settled there to make a home. The village was named for him. Either the original settler or one of his family invented the Timken Roller Bearing. It was first manufactured in the village of Timken, Kansas. Now the Timken Roller Bearing Company is headquartered in Canton, Ohio, with a large branch in St. Thomas, Ontario, Canada. The people of Timken buy their Timken bearings from the hardware store, or the garage, or from surrounding towns, to which they are shipped from Canton, Ohio.

In viewing concentration of power in industry in the large centers of population, we see another side of the picture. There is the redistribution of these manufacturing plants back out into the country but headquartered in the metropolis. In the refrigerator in our home is a carton of Fairmont milk, perhaps some cheese, that was gathered, processed and packaged in Council Grove, Kansas, fifty miles west of us. Many instances can be found of this trek back to the less populated areas.

Forced Cooperation in Merchandizing

Not only has concentration of manufacturing been taking place, but also the merchandizing end of our subsistence has been shaping itself in longitudinal lines from central locations. The chain grocery store has forced cooperation of the locally-owned stores into the Independent Grocer's Alliance (IGA), The Fleming Company, Hy Class, and Lee, among the wholesalers who have banded their customers together so that all could live in the fierce competition. We now have Gamble and Western Auto, among others, locally-owned but aligned hardware stores, to make sure of survival.

Forced Expansion Among Farmers

When we study the farm magazines, we discover that no farmer gets into their pages as a successful farmer until he operates with a base of something over a section of land. I know personally many successful farmers who operate on less, but they have not gotten their names in the papers as examples of success in the business of farming. But we all have read the figures repeatedly of the increasing size of the so-called family farm. This trend is not stopping, except in one situation. That circumstance is that the man goes into industry or merchandizing to supplement his income, if he does not increase the size of his operations. The roads leading from the industries of cities out to our farms are like a spider web in every direction. And caught in this web are many farmers.

The number of farms is constantly decreasing with the capitalization per farm rising. The average capitalization of the U.S. farm is something over $34,000. The average for the man, and his family, who operates a farm large enough to furnish his living is not less than $50,000

and generally over $100,000. Those who get their names in the papers as successful farmers must multiply that $100,000 figure many times. What does the decreasing number of farmers mean to the school, the church, and the other institutions that depend on country people? Where do these people go who cannot get the capitalization to become full-time farmers, or to become even part-time farmers who make part of their living from industry? They go to the suburbs generally. Perhaps they move into the town and commute—many people do this.

Let us take a further look at this farming situation. This standard of living that we have sought and found and are still seeking and will still find, has forced us to enlarge our operations tremendously. No family can exist on less than a half-section unless there is some kind of very concentrated effort. Some people raise chinchillas in their house basements, but they do not raise cattle there.

So, as stated before, we do one of three things. We enlarge the capitalization until we can get returns on enough units to give the needed income; more units, less income per unit, and then more units until the income is adequate. The second thing we do is leave the farm for income elsewhere, but maintain our residence on the farm. What does this do to the farmer? My friends, who live and work in this category, become concerned about the strain under which they work. So do those of us who are their friends and relatives. Unless the retirement age is lowered, some of these men will not live to enjoy their homes in retirement. The third step is to move away entirely and enter the suburbs of the city, or enter the village or town.

But it is not all roses without thorns for the enlarged operator. In order to acquire sufficient capital to operate on the required scale he may contract his cattle, or hogs, or sheep, or poultry to some company for the feed. He discovers that he becomes the feed company's hired man who works on his own farm. Gone is the decision as to when to sell, what to feed, deferred or crash feeding, etc. Or, loving to farm and lacking the capital to operate on his own initiative, he becomes a farm manager for a rich oil man, or a lawyer, or a doctor, or a corporation. Here he often has more freedom than the contract farmer who lives on his own land.

If the full-time farmer maintains his independence he faces a market that can ruin him. So he listens to the arguments of the NFO (National Farmers Organization) that determines to waste production rather than sell on a depressed market. I have several cattle feeding friends in several communities, who have joined nothing of the kind yet, but as the markets rise and fall I sense the tension. So many of them operate on borrowed money. I find none of the idyllic composure on the modern American farm. It is a highly skilled, highly competitive business.

Consolidation of Schools

Let us study a rural county in Kansas to see what has happened to the schools. Along about 1910, Osage County had a few over one hundred schools. Of these, ten were in towns and villages and had more than one room in their buildings. In addition, quite a number of the country schools had two rooms. Now, in 1960, there are the ten town and village schools, each with a high school, but some of the high schools are quite small. There are two two-room schools, each in an unincorporated village. There are three one-room schools in the county. There are fifteen schools left in Osage County out of approximately 105. We have lost about ninety schools. The bitterness that has exuded from people as they have fought the school consolidation battle has been acrid.

The end is not yet. This writer sat in two of the meetings of the committee that was studying the school situation in Osage County last summer. We either cannot, or will not, support the kind of schools we must have for our children, if they, the children, are to be prepared to meet the problems of life. So the state and now the nation are coming in with money and dictation as to what our schools will be. Our three one-room schools will soon be through. It is quite possible that six of our high schools will soon be no more. But not without bitterness and strife. We have passed laws that force us to educate our children. So we will be forced to cooperate on ever larger bases if we have any schools in which to do the educating.

The Effect on the Church

Let us take the EUB denomination in Kansas to discover what has happened to the church. The figures, published before but given here to bring out the facts, are as follows: in 1915 we had 256 churches, on the U.B. side of the present fellowship. When we united the conference with the Evangelicals in 1956 we had 110. We have lost more churches in Kansas than we now have, considerably more. The Methodist Church, having more to begin with, has lost more churches than we have. The Methodist membership is considerably more than it was in 1915. Ours is not much lower than it was at its highest point. We are worshipping and serving God in larger units, just as our farmers are making their living on larger operations and educating their children in larger schools. Much of the cooperation that has brought about this larger association has been quite forced upon us by circumstances. It was either cooperate on ever larger bases or go out of business.

As far as the church is concerned, the end is not yet. In Kansas, if the present trend continues, we are due to lose about eighty more churches, we EUB's. But we will not lose all the membership, for many things are being done to offset this disintegration. We will even establish a few new churches.

The Carpenter of Nazareth once told some stories to illustrate the Kingdom of God. Among them he told one of a sower, a farmer (he must have loved the country and country people, he spoke of them so often). This farmer was sowing seed for a crop. His seed was good, part of the ground was also good, but he got a crop on only a part, the part that was basically good and was free

from weeds. Then when the Carpenter was alone, his companions came to him and asked why he told stories instead of telling the people the truth outright. His answer was, "To him who has will more be given and he will have abundance; but from him who has not, even what he has will be taken away." How long it has taken us to learn this, his Law of Social Gravity! We have been there so many times too late with too little. We have played our own little game and been loyal to our own little group while we have lost so much for ourselves and the group. We had eyes but we could not see!

Laws of Social Gravity

Our eyes are beginning to see and our ears are beginning to hear. As Americans we do not know why we think bigness is good, but we all want more bigness. Let us take a look at this characteristic. Perhaps we can see some laws of social gravity that will help us to further those positive steps that are being taken in cooperation. Basically, as true human beings who live in a medium of freedom, we want quality. We want quality in clothings, in gadgets we use, in the homes we live in. We want quality in our friends, among whom we associate. But more than all else, we want quality in ourselves.

To realize quality, we must have growth. What we cannot always distinguish between is growth in quality and growth in mere bigness. What we sense is that it takes a certain amount of quantity to achieve quality. So we have larger farms in order to support an increasingly higher standard of living, materially. Then in order to help our children to keep up with this accelerating march toward quality, we must have better schools in which to educate them. This takes quantity of pupils, quantity of building, and quantity of instructors. We cannot have the quality without an accompanying accumulation of people and material. All of this has led to demands for better and better machinery with which to work, with better and better markets through which we do our merchandizing, with better and better organizations with which to get the things and the status that we feel we need.

Those who have managerial ability have moved ahead. Others who have been attracted by other interests have dropped out of farming, or other activity in the small community, and have become employed in these other things. In either case, our interests have broadened and our activities have taken wider compasses. We are being forced into a larger orbit of living by our very activities.

Movements Toward Larger Units

The church and the school, two institutions that we have loved and supported, have either died the death of loneliness or they have merged their interests and their activities with other churches and schools. No church can now minister to us, who live in an ever enlarging world, unless it too approaches life with larger concepts. No school can prepare our children to live in this compact world unless it too has a much larger outreach than our small schools have.

So, our desire for quality has driven us farther than we know, until we take a serious look back over the road we have traveled. We have been going toward larger and larger schools, larger and larger churches, larger and larger units of government. In order to get equipment and "know how" for good roads on which to drive our increasingly better automobiles, we go from township to county, to state and then to national roads. We have been suspicious of allowing the larger governing body the dictation that comes as we reach for its help we must have for the quality we seek. So we have had tensions, fearful days of indecision, bitter controversies over methods and movement, but we have steadily moved toward these larger units. It has all meant cooperation with others with similar problems, but it has so many times been a forced cooperation, lived in with suspicion and jealousy so many times.

Could not the church have been awake under the leadership of the Holy Spirit and have led us through these changes in love? Can it discover this leadership and exercise it now? In at least a few instances it is doing just this.

B. THE POSITIVE VALUES OF VOLUNTARY COOPERATION

Our future lies in ever increasing community boundaries until the world becomes a community. A study of the book of Judges and of the history of the settlement of America gives a rather clear picture of how communities are built. Community is achieved in two ways; namely, by geographical proximity and by like interest in certain phases of life. The simplest way to create community is to keep a small number of people in a rather small place untouched by the outside world. As we view the past, we discover that this concept has played a large part in the struggle that has come as a result of the enlarging community activities that our desires pushed upon us. We have tried to keep the benefits that derive from closeness and exclusiveness while we have longed for the niceties which could come only from wider contacts and extended programs.

The Need for Leaders

But how are communities made? Simply by people! A community is determined by the kind of people who enter into the life of the locality or the interest group. But these people must be divided into leaders and followers. The ideal situation would be a group of leaders, each as a leader in his own sphere and each as one of the followers of another leader in a different category. We do not find the ideal situation, however, in any given place or time. So the dreamers must always be on the lookout for leaders. We discover that leaders in one field are often leaders in another. How versatile is a rural pastor or any pastor, for that matter!

We discover that some communities grow steadily because there seem always to be available the leaders to meet the needs for progress at any given time. Other communities die

because a leader is not available when the need arises. Others have their "ups and downs" in direct proportion to the availability of leadership through the years. A leader may be defined as a person who has an ideal and then has the gumption to get up and do something about it. He must also develop the capacity to work with other people. A leader never gets anything done alone. Progress is always a cooperative process.

Let us look at cooperative effort that seems to mean progress in the fields of industry, merchandizing, farming, school, and church.

New Enterprise in Industry

Experience seems to say that no small community can any longer exist on the merchandizing and service enterprises required by a farming constituency alone. Either the means for larger service will be found or the community will die. A few small businesses may struggle along for years, but community spirit and progress are gone. Some deaths are slow, but they are eventually consummated. So we see repeated efforts to attract industry to all communities. And this is being done in two ways: one is the cooperative effort to establish a new business among the citizenry; the other is to attract large companies to establish branch plants in the locality. We discover that cooperative effort lies in the very foundation of such activity. Most communities have at least one civic club. Many also have commercial or booster clubs. In any community where industry comes there is some cooperative effort that has made it possible. These civic clubs, in particular, have hook-ups with national and international bodies. We are drawn into wider and wider contacts that make us susceptible to the introduction of new enterprises.

We will cite two examples in Kansas of communities that have done this. The small city of Moundridge lies on highway No. 81 north of Wichita and Newton. Last year it could boast of five new industrial enterprises in a very short time added to its community life. Our pastor, L. H. Sander, had a part in this activity.

Luoma Photos, Weirton, West Virginia

The paper just recently carried a story of Centralia, Kansas, in the northeast part of the state. The McBratney Implement Company has been established there and is enlarging its capacity to manufacture hay loaders and "live bottom" wagons for the farm constituency. But they are selling far beyond their small community. These are just two instances of what is being done in the area of industry mixed with the work of a farming locality.

The town of Lyndon, Kansas, where the Vassar community becomes its suburb, has enjoyed a steady growth to a population of about a thousand people with one small broom factory as industry. It has considerable merchandizing for the farming community that lies about it. But its function in society seems now to be shaping up as a residential area for the industrial workers who commute to Topeka. Here again, the Booster Club, the Lions Club, the Rotary and the BPW have all played a part in making the city alive to its opportunities. Perhaps Vassar, itself, will find life in performing just this kind of function. It will have water in the future, when the dam that is destroying its farming community is finished. A housing project could build a fine residential city on the shores of Pomona Lake. We shall see what we shall see. Will there be leader-

ship available to see that it is done?

Purchasing Power

This phase of our life can be disposed of shortly, because we are all familiar with the cooperative effort that has linked our small stores together for purchasing power. But we still discover some versatile people in the small community stores who carry on considerable business with a great deal of independence. These people know how to handle business. They are also willing to furnish every conceivable service to their customers. The butchering business is one illustration of the services performed. The man who runs a garage in such a place is a genius when it comes to fixing things. In such a garage one may see a hog feeder in for repairs, a washing machine that won't run and a lawn mower that needs fixing. At the same time one will see an automobile awaiting the mechanic who will return to his repair job when the odds and ends are done.

The small businesses in the small community, as the ones described here, are busy places. The secret of community existence is increasing service adapted to the needs of the residents. Generally it means an ever enlarging service to a greater number of people. Had the spirit of the ninteen-fifties been in Fairmont, Nebraska, and Timken, Kansas, when their industries started, could they have grown with the business and found the capital and selling avenues to ensure keeping their businesses? We do not know. But cooperative effort, voluntarily entered into, makes for community vitality.

Efficient Farming

To offset the power and pull of the rich land owner, the contract farmer, the farm corporation, the various kinds of financial power in the farming business, there have arisen several voluntary groupings of farmers and rural folk. One of the most successful and widely known is the Consumers Cooperative Association with headquarters in Kansas City. Farmers yoked themselves together for buying and selling purposes. They failed, especially in the grain buying business, until experience showed them how very important good management is and how it has to be paid for. Then through government help we have REA and the niceties of living on the farm. One wonders what would have happened if the REA had not come. Would there be any progressive people left on the farm?

But we have something else happening. Cooperation, voluntary cooperation, forced only by the necessity of alignment of capital and the use of expensive machinery, is coming in the production end of farming. We have cow pools for the production of milk. A friend of mine went through the agony of equipping his milking process with tank and all modern facilities. He was milking twenty-five cows when he began. He stated to me as we stood one day in the ultra modern plant, "Now I need fifty cows to make it profitable to use this equipment." The last I know he was milking thirty-five. He will increase to fifty as soon as possible. This means that he keeps a herd of cattle of approximately one hundred head, all milk stock. I know also of the financial outlay, of the long years that the milk sold must pay on the capitalization of tremendous size for one man. I know too that here is a farmer who can be proud of himself, and who certainly gets a great deal of satisfaction from operating something that is efficient. But we see several farmers, now, putting their cows into pools for feeding, care, and milking. This is cooperation to meet capitalistic demands.

We now have hog testing stations, and hog selling combinations. We have artificial insemination of cattle, especially dairy cattle, where we see the results of breeding from the best. (Would that humans be as careful in what they produce!)

There is a dream that has been running through my mind for some time. For several years now I have dreamed of a group of Christian men, and their wives, putting their land and equipment together along the lines of CCA and in this way carrying its benefits clear down to the roots of production. I have envisioned from fifty to one hundred acres of land in a cooperative association, managed by a board of directors, all of whom are owners of some of the land. These boards would hire a college trained man as the manager. Each cooperator would pit his labor and capital against work demands and the pressure of the outside world. What total use of land there would be! What diversified activity would be going on, on this farm. What efficiency in the use of land and equipment! Vountary cooperation is so much more enjoyable than forced cooperation.

Just one thing yet would I like to see. It is the willingness of the cooperatives to stand on their own feet, not two feet, but hundreds of feet. There is danger in seeking a crutch on which to lean in any business. We do not need preferential treatment from any source. We will be stronger and more respected and more profitable if we do not fall into any such trap. But co-ops must also watch lest those who will not serve their constituents come in and undermine their strength, so that their service is forestalled.

Better Schools

Perhaps all of us have been through the soul-searing experience of a school fight over consolidation. What abuse the leaders in these movements have endured! But now it seems to be coming with a much more intelligent following and much more cooperative effort. We have so many examples of the larger schools and their benefits, that many parents begin to cast eyes to the larger school even before actual work is done in promotion. The big fight now will be in the high school. And may we see the benefits of the larger school and not fight it with bitterness. But with these enlarged rural schools must come better roads. We will go to a county road system before we go many years with a county-wide high school. It could be that we will be able to work out a system whereby we send the teachers around to the smaller schools rather than transport the children to one central place. Here, again, we will discover that voluntary cooperation is much more enjoyable than forced cooperation.

Positive Steps by the Church

Let us begin the discussion of the church by quoting from William B. Lutz, town and country pastor in Michigan. In the Christian Rural Fellowship Bulletin, No. 216, 1959, he describes the new program that was used in the remaking of the changes in Monroe County, Ohio, from 1953 to 1958. The activity of the churches, the extension service, and farm organizations turned discouragement to hopefulness and helplessness to progressive activity by the forming of the Monroe County Coordinated Rural Planning and Improvement Committee. Further information on this project can be found in the January, 1957, issue of TOWN AND COUNTRY CHURCH.

One of our young pastors said to me recently, "God is calling enough men to serve the rural communities but he is not calling enough to serve the church in duplicating and conflicting effort."

Let us see what is actually happening in Kansas. We have a very much alive Committee on Church Planning and Strategy in the Kansas Council of Churches. It met the last day of February and the first day of March this year [1960] with expert help from the two universities in the state and from the National Council of Churches. It had called in a few other pastors and laymen who are active in town and country church work as well as those who are coming to grips with the urban situation. Here they faced the changing situations and the present needs of our society. Here they rose above petty partisan factions and faced the present day and the present need of modern men. The group laid upon the committee further work that will bring to fruition some of the ideals, plans, and hopes of those present.

Working in this field is another group, some of whom are also members of the above mentioned committee. This group is made up of state executives of the Methodist, United Presbyterian, Evangelical United Brethren and Church of the Brethren denominations. With them are also some of us who are not executives, but who have worked long in this field. This group has listed, and displayed on maps, every community in the state where there are any two or more of these churches in communities that are too small to support adequately the work as it is being done. Thus is discovered the churches that are not strong enough to carry the work of this modern age. We go over the communities where cooperative efforts are being made, and discuss ways to help in the cause. We discuss further other communities where something needs to be done in cooperation. We lack, yet, the real implementation in pastoral leadership to accomplish what needs to be done in these communities. But this is coming in some communities and will come in many more.

Here again we meet the isolationism, the provincialism, the small loyalties to the small groups that forestall progress. But the idea of loyalty to Jesus Christ and to mankind instead of organization is taking root. We must still have organization, we must still be loyal to it, but this must be properly related to the loyalty to our God and to the needs of humanity.

Let us take a look at some parishes where constructive cooperation is now taking place. In Bishop Baughman's report on this phenomenon, he mentions the Alida-Upland Parish in Central Kansas, where the EUB, E&R and Methodist Churches work together. This story is also the first one in the Youth Mission Book entitled *Windbreaks*. Those of us who know of the work of this parish are most gratified at what was accomplished in community program.

In my own parish, which is the close working together of two churches of the same denomination, we find united evening services and one Youth Fellowship. More is accomplished in this way than either church could do alone. We hold joint Council of Administration and Board of Christian Education meetings. This latter step came because of our United Youth Fellowship. This cooperative activity, however, was not forced; it especially arose spontaneously among some of our youth leaders. These people felt the need of a larger constituency in order to do better work. They needed quantity in order to achieve quality. Now, under the impetus of this drive, we have UCYM made up of the Christian young people who attend the Lyndon high school. One of our youth directors is on the school board.

The cooperative movement is growing in the church. Almost every community and county has a council of churches of some kind, and usually ministerial associations are avenues for cooperative action. The larger parish is a growing movement. There are Yoked Fields, Group Ministry Plans, etc. But we must beware of doing these things merely for financial reasons. Just putting churches together until we get enough to pay a half-way decent salary to a pastor does not make a cooperative parish. Groupings must be made on a scientific basis. Activity must have some goals and some reasons for movement. Just keeping little churches alive is not the answer to America's spiritual problem. The answer lies in keeping churches alive, but in helping them also to know what they are alive for. It seems that the church must become the pattern setter for the world. But it must, therefore, be a strong church, a virile church, a loving church, active in bearing the burdens of people, if it is to bear any influence in human society.

Mr. Lutz, in the close of the article mentioned above, gives a section on the theme: CHURCH PEOPLE HAVE A COOPERATIVE SPIRIT. Thank God, this is happening in many places. But, as he says, it will be a long term process. The March, 1959, issue of TOWN AND COUNTRY CHURCH carries an article by Harry B. Adams in which he outlines the mission of the church in five concepts of mission: (1) as caretaker of the cemetery; (2) as preserver of a particular institution; (3) as creator of a society of self-righteous, sanctified people; (4) as a social agency; and (5) as the Body of the Living Christ, which is now at work performing His ministry among men. May we measure up to the last concept of the mission of the church. ■ ■

ORVILLE L. FREEMAN

• The Secretary of Agriculture in the John F. Kennedy Administration, Orville L. Freeman, has long been a vigorous advocate of a strong farm program.

Mr. Freeman, who served two terms as Governor of Minnesota, has campaigned side-by-side with such farm program leaders as Senators Hubert Humphrey and Eugene McCarthy, of his state, and is known as a very forceful speaker.

President Kennedy's appointment of Mr. Freeman fulfills his campaign promise to select a Midwestern cabinet officer for agriculture. It also brings into his Administration a vigorous young (42) man who shares his general approach to solution of the farm problem.

The new Secretary is a strong supporter of cooperatives, of the family farm, and of using price supports to help get parity for farmers.

When Mr. Freeman became Governor, he appointed a commission of farm leaders and economists to learn how deep the depression had hit Minnesota farmers and how it was damaging the rural community. The staff was headed by Dr. Willard Cochrane, who later became Kennedy's farm adviser.

Mr. Freeman, an active member of the Augustana Lutheran Church, is also strongly in favor of rural electrification and access to more public power. *Henry A. McCanna*

Interdenominational Theological Center

by Ralph L. Williamson

• The new Interdenominational Theological Center in Atlanta, Georgia, will occupy its campus early this winter when the library, classes, and administrative offices are moved across town from the present Gammon campus. The Center has been on the Gammon site since the operations of this united venture of four denominations began in September, 1959. Dr. Harry V. Richardson, treasurer of the Methodist Rural Fellowship, and president of Gammon for over a decade, is the president of the ITC and has had a major share in its development.

Ecumenical Center

The Center is one of the latest developments in ecumenical relationships and inquiries about its structure and program have been received from many places in this country and on overseas mission fields. It is the result of bringing together four Negro theological seminaries: Gammon (Methodist), Morehouse (Baptist), Phillips (Christian Methodist Episcopal), and Turner (African Methodist Episcopal).

All but Phillips were already located in Atlanta. Each has its share in the ITC corporate structure and the joint ownership of all buildings except those for housing single students. However, each will also maintain its corporate identity and will build and operate a single men's dormitory on land which has been granted by the ITC Board. The administration and faculty are completely united and control the Center under the ITC Board of Trustees to which each of the four denominations elects members. It is possible that additional denominations may join in the future. Gammon has brought the greatest strength at the beginning of the venture through its library, and numbers of faculty and students. It is believed that eventually the Baptists may have the greatest number of students inasmuch as the number of their churches is greater. The Center is fully accredited by the American Association of Theological Schools.

Inter-Racial Center

The Center is inter-racial in student body, faculty, and Board of Trustees. Although it specializes in education for the Negro ministry, it is expected that students from various races abroad as well as white students from America will find the Center an attractive place for theological study. Generous grants in aid are available where needed.

Gain in Students

There were 115 students enrolled at the beginning of the fall semester this year, which represented a gain of twenty-three over a year ago. Accommodations are being provided for a student body of 150 in the buildings now under construction. The buildings now being completed provide classroom and library space for three hundred students and additional dormitory space for this number will be constructed soon—part of it in 1961. It is expected that when completed the new campus will have an investment of over two and one half million dollars. A major share of this has already been provided by two Rockefeller foundations. The Gammon and Phillips dormitories which are now under construction will add approximately another half million to the evaluation.

Most Graduates

No other seminary in North America has as many B.D. candidates for the Negro ministry as the Center now possesses. One authority has stated his belief that the Center has as many such candidates as the total of all Negro B.D. candidates in all accredited seminaries North or South. Possibly this is true. Certainly the Center is destined to play a major role not only for Negroes but for others. ■ ■

BOOK REVIEWS

The Town and Country Pulpit, Benjamin H. Cain, Anderson: The Warner Press, 1960, $1.25 (paper).

What pastor is not troubled when faced with the problem of the occasional sermon. In this little volume Ben Cain, town and country executive of the Evangelical United Brethren Church, has given outlines of forty sermons, directed to special days. New Year's, Race Relations, Mother's Day, Easter, Pentecost, Ascension are all there but, also, we have a Lord's Acre sermon, a Senior Citizen sermon. Seedtime and Arbor Day are recognized, and so on. Of particular interest is a sermon on "Why I Believe in the 4-H Club Movement."

These sermons are all in short outline form but it is easy to follow their development. A pastor who wishes to make holidays live for his people, and to enmesh their understanding of the gospel in the lives they are living from day to day, will do well to get, study, and meditate upon this valuable notebook.

—R.C.S.

Keeping Ethically Alert Amid Rapid Rural Change, by Shirley E. Greene is a companion study guide to "Keeping Abreast of Change in the Rural Community." "Keeping Ethically Alert . . ." was published for the Department of Town and Country Church and is available from the Office of Publication and Distribution of the National Council of Churches for 25c. In this pamphlet, Mr. Greene summarizes and provides a commentary on the ethical issues arising out of the changes occurring in rural life.

—H.A.M.

Rural Churches in Transition, Carl A. Clark, Nashville: Broadman Press, 1959 (paper).

Dr. Clark writes of the changes that have been taking place in rural America and of some rural churches in the Southern Baptist Convention which have successfully utilized these changes for the development of more effective ministries. As Dr. Clark indicates, "Since it is impossible to discuss the typical rural church, it is well to study individual churches and ask why they have succeeded in spite of problems."

In this book a wide range of church situations is clearly detailed. What makes for effectiveness in pastors, churches, and denominational administrators and programs is defined and illustrated—including many specific techniques which have contributed to the phenomenal growth of the Southern Baptist Convention.

Those who are specifically concerned with what's happening to rural youth will find helpful insights in this small volume. A very interesting section deals with the extent to which the Bible is a rural book.

Those who would understand the program of the Baptist Church in the South will do well to read this and other writings of Dr. Carl Clark.

—H.A.M.

Ferment on the Fringe, Shirley E. Greene, Philadelphia, The Christian Education Press, 1960, $2.00 (paper).

There is no one in town and country church work more incisive and articulate about the problems and solutions confronting the church today than Shirley Greene. The Rev. Shirley Greene is the Secretary for Town and Country Church of the Board of National Missions of the Evangelical and Reformed Church (United Church of Christ).

Ferment on the Fringe is a study of ten "reasonably successful" churches, from Maryland to Texas, in transition ". . . from a former simple, stable, rural pattern of life to the larger, more complex, more dynamic pattern typical of urbanization and suburbanization." The first two chapters outline the problems of the areas of change, the procedure taken, and the definitions of nouns used to describe these studied areas.

Shirley Greene can be commended, for he is very careful to define his vocabulary. This is important to us who live in a world of many languages, philosophies, and cultural patterns. Each has developed its own definition for a term, and the person who is well spoken is the one who makes his terminology clear in a particular situation—publication.

Ferment on the Fringe is an optimistic view of the fringe areas, and Shirley Greene admits this. It includes suburban, rural-urban, and rurban areas of ten of the nation's larger cities, how they recognized a necessity of adopting many new urban patterns in order that they might survive.

Beside concluding with the healthy attitude taken by each church community studied, Mr. Greene gives a short history of the social-economic development, and a survey of the present population, church membership, local finances, occupational percentage, and denominational percentage in comparison to that at the beginning of the "ferment." These were progressive communities with young, educated citizens as can be noted by checking their occupational percentages.

—B.B.P.

The Golden Harvest, Henry S. Randolph, New York, Board of National Missions, United Presbyterian Church in the U.S.A., 1960, $1.50 (paper).

The Golden Harvest is a comprehensive fifty-year history of the Presbyterian town and country church movement. Special attention is given to the creative pioneering work of Dr. Warren Hugh Wilson, as well as other leaders of the movement in all three Presbyterian bodies. However, though the Presbyterian contribution is emphasized, it is only done so against the background of a total ecumenical concern. But those who are familiar with that amazing and dynamic man of God, Henry Randolph, would be very much surprised were this not so. One of the chief values of this study is its full commitment to the

cause of church cooperation. The work of other denominations, and particularly that of the National Council of Churches, is adequately set forth and appreciated.

Dr. Randolph describes the leaders and features of this movement as only one who was very intimately involved could do. This book reveals that there is an immeasurable debt which we all owe to Dr. Warren Wilson and the Presbyterians for their creativity and steadfastness in developing the town and country church movement.

This book must be read so that the knowledge of the labors of these early and later pioneers of rare genius will enable us all to continue building wisely and strongly.

The writing of this book was a final contribution of Dr. Randolph upon his retirement as secretary of the United Presbyterian, U.S.A., town and country department. However, the value of this and the other many writings of Henry Randolph demands that he continue to be even more productive as an author in the years ahead.

—H.A.M.

Working Together in the Larger Parish, James M. Carr, Atlanta, Church and Community Press, 1960, $1.50 (paper).

This is a valuable contribution to the rural church movement. The larger parish is now accepted as the kind of program which can meet the dynamic changes in rural America. The manual gives a working definition and complete, detailed guidance in larger parish work, its purpose, methods of operation, and results. It aids in getting the organization successfully launched, programmed, staffed, and financed.

The structure of the larger parish is given sound treatment with reference to the parish council, the officers of the council, and the functional committees of the council. This is an indispensable tool for every larger parish director and every area executive involved in the administration of town and country churches.

—H.S.R.

CURRENT LITERATURE

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The Order of Worship for

RURAL LIFE SUNDAY

May 7, 1961

Each year the Department of Town and Country Church of the National Council of Churches prepares an order of worship for Rural Life Sunday or Rogation Sunday.

The service for 1961 was prepared for the department by Miss L. Cornelia Russell, Secretary of the Department of Work in Home Fields of the Board of Missions, The Methodist Church. In addition to the order of service containing responsive readings and suggested hymns, there is data on the origin of Rural Life Sunday.

The service, printed in green ink on crisp white stock, is illustrated with a heartwarming picture of young rural life.

It is four pages in length, measuring 5½″ by 8½″.

Single copies, 5¢ each; 100 copies for $2.50.

ORDER FROM: **The Office of Publication and Distribution**
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THE LARGER PARISH GOES URBAN

Edward Wallowitch

by Milan Brenkus

• Seven Presbyterian churches have banded together in a cooperative parish in old mission district of San Francisco, California. In this sharing there is complete freedom of programs and not just a device to promote the denomination. This flexibility is also to the extent that any church is free to leave the grouping at any time. There are several staff workers and one pastor is coordinator.

A. Values

1. In the group ministry pastors get to share together.
2. Pastors have discovered they can live and work together (without fear of "sheep stealing").
3. The staff is shared, since one pastor could never do it alone. It is necessary to divide the time evenly and have a parish council made up of leaders of each church.
4. As the program is worked, resources multiply. People in other churches desire to give service. Seminary students willingly serve in a vital situation.
5. Added strength pulls out abilities.
6. There is a beneficent effect on officers and teachers, e.g., awareness of common problems and opportunities to talk together between churches. There is a sense of failure when you feel you are working alone.
7. There is a sharing of equipment. (If it has to be secured from an outside agency, there is a tendency to bypass its use.)
8. The traditional ways of ministering to people are validated.
9. Visitation and face-to-face relationships are strengthened.

B. Dangers

1. It is not best to have the pastor of one of the churches as coordinator. He may neglect his own church or seek to dominate the other pastors.
2. The structure can get top-heavy: for example, too many committees.
3. There is a tendency to perpetuate uneconomical and poorly spaced church buildings. For example, there are three churches within one-half mile of each other.

C. Suggestions

1. Begin with a loose structure.
2. Keep the parish council as means and not an end.
3. Divide the time of the staff evenly.
4. Experiment because there is a great gap between available services and the meeting of needs. Secular agencies are by their own admission failing to reach the whole family. This is an area in which the church can be most helpful.
5. It is not preservation of an institution, but service to people that demands the existence of this cooperative parish. ■ ■

The Rev. Milan Brenkus is pastor of the Lebanon Presbyterian Church of San Francisco, California, and is the coordinator of the Cooperative Parish.

so you may know . . .

Blackstone Studios

MISS CORNELIA RUSSELL

• Miss L. Cornelia Russell is the newly-elected chairman of the Department of Town and Country Church for this triennium. She is executive secretary of Town and Country Work in the Woman's Division of Christian Service of the Board of Missions of The Methodist Church.

Miss Russell, better known to her friends and co-workers as "Connie," is a native of Nashville, Tennessee. After business experience as manager and bookkeeper in a commercial firm, she continued her education by attending George Peabody College for Teachers, Vanderbilt University, and Scarritt College, where she received her B.A. degree in 1945. Following this she spent one year in Chattanooga, Tennessee, as director of Christian education at St. Andrew's Methodist Church.

From 1946 to 1953, Miss Russell served as director of Christian education in the Dale Hollow Larger Parish in Tennessee, which included churches of three denominations, Christian, Methodist, and United Presbyterian in the U.S.A., and which now includes the Cumberland Presbyterian Church.

She did graduate work at Garrett Biblical Institute and New York University, from which institution she received her M.A. degree in 1954. While studying at New York University she served as assistant director of Alma Mathews House, a residence hall for girls, and as director of youth work at the First Congregational Church in River Edge, New Jersey. She was elected to her present position in January, 1955, after a short period of service as coordinator of the Holston Valley Rural Work in southwest Virginia and eastern Tennessee.

Miss Russell has administrative responsibility for more than eighty town and country projects, which includes work among Indian Americans. More than seventy of these are rural church and community areas in which women are assigned to cooperative parishes and/or geographic areas to work with every agency and organization in the community concerned with enriching and improving individual and group life.

Miss Russell is a member of the Interboard Committee on Town and Country Work of The Methodist Church and the National Conference on Social Welfare. She was commissioned a Deaconess of The Methodist Church in 1950. ■ ■

TEXAS INSTITUTE

• "What is the role of the church in town and country areas in present-day transition?" will be the major theme for discussion during three weeks, June 26 to July 14, 1961, at Perkins School of Theology, Southern Methodist University, Dallas, Texas. Approximately fifty leaders in the town and country church will assemble for the three weeks to listen to lectures and participate in discussion. The institute is part of a program sponsored by the Council of Southwestern Theological Schools, and supported with a generous grant from the Lilly Endowment, Inc., of Indianapolis, Indiana.

Each morning during the three weeks, lectures will be presented by three selected leaders.

The leaders and their topics are: Dr. R. L. Skrabanek from Texas Agricultural and Mechanical College speaking on "Theories of Rural Sociology"; Dr. Franklin E. Rector of Christian Theological Seminary, Indianapolis, Indiana, speaking on "Church Planning in Town and Country Areas"; and Professor Marvin T. Judy, Perkins School of Theology, speaking on "Sociological and Theological Motivations for Church and Ministry in Town and Country Areas."

Each afternoon, participants will be divided into seminar groups for discussion under the direction of members of the planning committee for the institute from participating seminars. These are, with their seminaries: Dr. Earl Scott, Austin Presbyterian Theological Seminary, Austin, Texas; Dr. Charles R. Jaekle, Episcopal Theological Seminary of the Southwest, Austin, Texas; Dr. William D. Hall, Brite College of the Bible, Texas Christian University, Fort Worth, Texas; Dr. Cecil R. Denney, Graduate Seminary, Phillips University, Enid, Oklahoma; and Dr. Carl Clark, Southwestern Baptist Theological Seminary, Forth Worth, Texas.

Anyone interested in attending should apply through one of the participating seminaries or to the director, Marvin T. Judy, Perkins School of Theology, Southern Methodist University, Dallas 22, Texas. ■ ■